THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

'FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY, OCTOBER 6, 1889.

[CONCLUDED FROM PAGE 788.]

THIS kingdom was represented to him (Daniel) as a little stone cut out of the mountain without hands, which stone smote the image, representing the different nations that then existed and should exist, on the feet, breaking it in pieces; and it became a great mountain, and filled the whole earth. Was Daniel a prophet? He was, and was highly favored of God because of his mighty faith. Isaiah saw our day and time and was glad.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains! for the Lord hath comforted his people, and will have mercy upon his afflicted." What is the matter? The Lord is going to comfort Zion; He is going to have mercy upon her afflicted ones. But Zion said, "The Lord hath forsaken me, and, and my Lord hath forgotten me." "Can a woman forget her sucking child?" saith the Lord. "Yea, she may forget, but I will not forget thee. Behold, I have graved thee upon the palms of my hands; thy walls are continually before me." This refers to the building up of Zion in the last days; the gathering together of the people, preparatory to the coming of the Son of Man.

As far as constitutional liberty is concerned, I will say, the God of heaven has raised up our nation, as foretold by His Prophets generations ago. He inspired Columbus, and moved upon him to cross the ocean in search of this continent. The world is acquainted with the history of his course; his pleadings with the courts of Europe, and his final triumph in finding sympathy in the King and Queen of Spain, who furnished the necessary means to make the exploration. It is also well known how our forefathers found a home and an asylum in this land from the hand of persecution, and how they planted here the tree of liberty and jealously

guarded it from the attempt of the mother country to uproot and destroy it. The hand of God was in this; and it is through the intervention of His providence that we enjoy to-day the freest and most independant government the world ever saw. And what was the object of this? It was to prepare the way for the building up of the kingdom of God in this the last dispensation of the fullness of times; and as long as the principles of constitutional liberty shall be maintained upon this land, blessings will attend the nation. But wo unto those who fight against Zion, said the Lord. I have heard the Prophet Joseph Smith remark, that if he were Emperor of the world, and had the power to control the whole human family, he would sustain every man, woman and child in the enjoyment of their civil and religious rights, let their religion be what it may. In saying this he expressed my sentiments, and the feelings of this entire community. For God has given to every man individual agency, and He will hold him accountable for the use of this agency. And while we in our hearts and feelings accord to the whole world this blessing, we claim the same for ourselves. To obtain this and to secure it to our children, we have struggled; and we look forward with joyful anticipation when it shall be beyond the power of man to drive it any more from the earth. Our feelings with regard to religious liberty have been manifested towards the religious denominations that have come among us. Not a single one of them can accuse us of doing anything to hinder them in their labors by way of establishing themselves among us; on the other hand, we have opened our doors to them; they have occupied our public stands until they have had meeting houses of their own. We have never had a fear that our people or our children would be captivated by their doctrine or converted to their religion; if they have a single truth which we have not, we want it, for it is truth we are after. This Church has been organized now nearly sixty years. It certainly has been like the little stone cut out of the mountain without hands. It has withstood all the opposition that has been aimed against it; and will remain firm and immovable, fulfilling the destiny marked out for it, until the winding up scene. Zion will arise, clothed with the glory of God, no matter what we may have to pass through. We are in the hands of God, and so are all men and nations; and if this is the work of God—and we say it is—He will bear it off triumphant.

Brother George Q. Cannon in his discourse this morning referred to the different laws which govern man, and the different glories that attend their observance. And I would say, show me a nation or people and I will tell you their future condition by the laws which govern them. All the creations of God are governed by law; and all blessings are predicated upon the observance of law. Opposition to the laws of God commenced in the councils of heaven at the time one-third of the heavenly hosts were cast out; and they are here upon the earth still opposing the word of God. They are without tabernacles; they never had bodies, and that is the curse visited upon them. Those who did not rebel were permitted to take tabernacles. The war that commenced at that time is still being raged, and the struggle will continue until Christ shall come to assume the reigns of government. There have been very few people in any age of the world ready to receive the Gospel when presented to them. In the days of Noah only eight souls believed on him, although he and his sons preached to the anti-deluvian world a hundred and twenty years. In consequence of their having become ripened in iniquity, the Lord determined to destroy them from the face of the earth. Enoch appeared in his day as the representative of God, and succeeded in raising up a Church who so far perfected themselves in the ways of the Lord as to be worthy of translation. They, we are told, will return to the earth with Christ and the Church of the First Born, when His Saints upon the earth shall be prepared to meet Him. In the days of Jesus and the Apostles, comparatively few believed on them, and the opposition was so strong against

them that they were all, excepting one, put to death. That was a day of sacrifice; the time had not then arrived for the Lord to establish His kingdom. The consequence was that the Church fled to the wilderness, and the Priesthood was taken home to the Paradise of God, where it remained until the restoration through the Prophet Joseph Smith.

We have at present about 200,000 people in these mountains who have received the Gospel, out of the millions that now inhabit the earth, and it seems, in consequence of the unpopularity of the Gospel, that we are under the necessity of passing through more or less persecution. We have these things to meet, as other men have met them. In ancient times the Apostles were ready to lay down their lives for the truth's sake. They knew that Jesus Christ was the Son of God, and that they had been called to and endowed with the Priesthood of heaven. Are we any better than they? Are the Apostles of this day any better than those of former days? If God were to require it at our hands that our testimony be sealed by our blood, I believe there is not a single member of the Council of the Twelve but what would be ready to make the sacrifice. Why? Because we, like the former day Apostles, know for ourselves that Jesus is the Christ, the Son of the living God, and that we are His servants. Whatever sacrifice the Lord may require at the hands of this people, will be met by the people. But ours is not a day of sacrifice. Our special calling is to build up Zion, and to prepare the people to stand in holy places while the judgments of the Lord are being poured out upon the wicked. And whatever may be before us we must meet in the fear of our God, believing that He will deliver us in His own due time. The Lord, for our encouragement, has told us that Zion shall not be moved out of her place. But if we do not do our part, as the brethren have said who have preached to us during this Conference, we shall be chastised. This is my testimony to the Latter-day Saints.

In reflecting upon these things I have a great deal of sympathy for those who array themselves against us, as I have for the Jews who opposed the Savior and His Apostles. When upon the cross suffering the agonies of a cruel death, Christ exclaimed, "Father, forgive them, for they know not what they do." Why did the Savior feel thus towards those who opposed him? Because He had clearly before his mind the results of their acts; that they were only heaping coals of fire upon their own heads; that all he had predicted concerning them would sooner or later overtake them; which certainly has been the case.

The Lord is again calling upon the human family to repent of their sins. And while in the pursuit of their calling some of our brethren have been called upon to lay down their lives for the work of God. What will be the result of the rejection of the Gospel by this generation? The answer has been written by St. John, by Isaiah, and has been reiterated by the revelations of God through the Prophet Joseph. Woe unto them, says the Lord, that fight against Zion; woe unto all nations that continue in their iniquities; they have reason to weep for themselves and their posterity.

To the Latter-day Saints I would say, be ye faithful in keeping the commandments of God the little time we have to remain here. We are as much upon a mission to this generation, as the Prophets which have preceded us were to the generations in which they lived. We have our day; they had theirs. As they have gone to render an account of their stewardship, so we shall follow, and will be held to answer for the deeds done in the the body, and the manner in which we shall have used the talents entrusted to us. Brethren and sisters, be true and faithful, and keep inviolate the covenants you have entered into, that we may be worthy of eternal life, the greatest of all the gifts of God to man.

I rejoice in meeting with so many of the Latter-day Saints in Conference; and I have rejoiced in listening to the testimonies of the Elders. I have often said in my boyhood, I wished I could see an Apostle or some one that was able to teach me the

same Gospel I had read of in the New Testament. But I could never find any man that could teach those doctrines; it was said they have been done away with. They were done away, it is true, but through the unbelief of the children of men. But they are with us. The kingdom of God is here, and the Lord will sustain it. But I can bear record as my brethren have, that this kingdom will stand; and that the Zion of God will remain upon the earth until Jesus shall come to receive us unto himself. And my prayer is that you and I, and all this people, may be true and faithful, working with an eye single to the glory of God, for the building up of Zion, and the establishing of His kingdom upon the earth; and when we go to the other side of the veil, we can there assemble with all those who have kept the celestial law, and honored the Holy Priesthood, from Father Adam down to our day, and with them receive our inheritance, and have part in the morning of the first resurrection, with our wives and children, fathers and mothers, brothers and sisters, each in family organization in the Celestial World. Amen.—*Deseret News.*

UNION REQUIRED BY THE GOSPEL.

If we are not united we are not Christ's. This is the test by which the Lord's people are known. The disciples of Jesus in former times were of one heart and one mind. They dwelt together in love. This is a great feature in the Church of Christ in our day. The Saints love one another and are united. If there is a branch of the Church, or a ward, or a stake, that is divided, it is an evidence that something is wrong. Either one or both parties have grieved the Spirit of the Lord. Where the Spirit of the Lord reigns there is union. Two men cannot have the Spirit of the Lord and one be opposed to the other. If they listen to it, they will be united in doctrine, they will be united in views, they will be united in action. It would be a monstrous thought for a person to imagine that two persons could both be under the influence of the Spirit of God, and yet be opposed to each other, and contending with each other.

It is through this spirit that the inhabitants of the earth will be made one, for it will lead them in the same path, it will teach them the same truths, it will banish from them ignorance and all causes of strife and contention. Whenever it shall reign in every heart, then we shall have heaven on earth, and the Lord's Will will be done on earth as it is in heaven.

It is for this purpose that the Gospel has been revealed. It is a perfect plan of salvation, by obeying which men receive the spirit of truth, which is the Spirit of God. They increase in knowledge and understanding, and darkness and error flee away.

The pouring out of of this spirit upon the people is producing astonishing results in the earth. By its power men and women in many lands have been led to obey the truth and to gather with the Saints of God. A wonderful spectacle is witnessed throughout these mountain valleys. People are gathering from various nations, speaking various languages, having been brought up and educated in different religions, and yet, when they obey the gospel and receive the Spirit of God, they come here and dwell together in the most perfect harmony. Such a result may truly be called miraculous, for it is to be noticed nowhere else on the face of the earth. To produce such effects it would appear almost necessary to suspend what men call natural laws.

There has, however, in this case, been no suspension of natural laws. That which we witness, though very remarkable, is only the fulfillment of the promises of God to those who obey His Gospel. It is the pouring out of the Spirit of God that has produced that which we witness in these valleys.

It should be an evidence to the world that the Church of Jesus Christ

of Latter-day Saints is truly His Church, for it exhibits the fruits that were the fruits of the Gospel as Jesus taught it. What power has man ever shown to do such a work as we witness among the Latter-day Saints? There has been nothing like it done by man, and it would be impossible for man to do such a work, but it is easy for God to do it by pouring out His Holy Spirit upon those who obey His Gospel. Then they are easily led. They perceive the path in which they ought to walk, and there is no difficulty in their living together with fellow-believers in love and in union.

Men ask the Elders for signs to prove to them that they are the servants of God; but what a mighty sign we see before our eyes in the gathering of the people called Latter-day Saints from the four quarters of the earth into one place, which is called Zion! It should prove to every thoughtful person that there is some supernatural power operating to produce that which we see in the settlements of the Latter-day Saints; but the world shut their eyes to this great exhibition of God's power, and still clamor for signs. The servants of God are denounced as impostors, and the people are said to be deceived. But it is not so. Deception could not accomplish such results. Man, with all his ingenuity, skill and learning, would signally fail who would attempt in his own strength that which the Lord has done for His people in bringing them from the four quarters of the earth.

The evidence in favor of the divinity of the word of God are much greater than the evidences which are brought against such a view. If men would open their hearts to the spirit of truth they would find that it is much easier to perceive and accept the evidences in favor of the truth of this work that it does to believe that it is the work of impostors.

All the Latter-day Saints, should seek to be united. They should put away their disposition to contend for and urge their own views upon their brethren and sisters. All controversy ought to be avoided, for it grieves the Spirit of God when the Saints contend one with another, or are captious and disposed to indulge in disputations.

Little children can cultivate the spirit of love. When the spirit of love prevails, union will be witnessed, and where union and love exist there the Spirit of the Lord has influence and power. The habit of arguing and contending and urging our views, whether right or wrong, upon others is one that people can easily acquire. Care should be taken, therefore, in early life to avoid such a practice. Each child should seek to the Lord for His Holy Spirit. Every thought, word and act should be in accordance with it, and no one should do anything to grieve it.

Those from whom the Spirit of the Lord has withdrawn are in a dreadful condition. If they should continue in such a state it would be better for them had they never been born. If we could be heard by every member in our church we would say: Repent of every sin; put away everything that is evil far from you; and live each day and hour and minute so that the Spirit of the Lord may dwell within you, that you may be under its heavenly influence.—Editorial in the *Juvenile Instructor*

MARRIAGES.

THE curious fact is brought out in the report of the Registrar-General of Births, Deaths, and Marriages in England, that the Marriages of 1888 bore precisely the same proportion to the population as they did in 1887. In both years 14·2 persons were married to every thousand living. The same peculiarity has not been observed since the year 1866, when the marriage rate was 17·5 per 1,000, exactly the same as in 1865. It will be seen that the marriage rate has gone down considerably in those twenty-two years. It was a fraction—namely, 14·1—in 1886, but since the rate began to be recorded it has never been so low as in the three years 1886,

1887, and 1888. Other people are left to determine the cause of this decline. The Registrar-General makes no attempt to guess it. He only points out that, whereas the rule in recent years has been for the marriage rate to go up or down with the value of British exports and with the average price of wheat, the number of marriages have in 1888 remained stationary, though the exports rose and the price of wheat fell. Another curious fact is that the same number of marriages per thousand were celebrated in the Church of England in 1888 and in 1887, but before that time Established Church marriages were year by year decreasing. Roman Catholic marriages have declined very slightly—1 per 1,000—since 1887; but if a long average is taken the rate seems to be pretty steady. It was 42 per 1,000 in 1888; it was the same in 1868, the same in 1872, 1875, 1876, 1878, and in 1886. In other years it has been sometimes more, and sometimes less. In other denominations it rose from 100 in 1871, to 118 in 1885, with fluctuations, between those two numbers in intervening years, and for the last two years it has been 116. Quaker marriages show almost no fluctuation, but the increase in marriages by Jewish rites excites the remark of the Registrar-General, who observes that whereas the total unions in England and Wales since 1881 have increased by less than 4 per cent., these Jewish celebrations, have risen by 65 per cent. The influence of recent legislation is traceable in the growing number of civil marriages, which were never so numerous as last year. Twenty years ago these were only 90 per 1,000; now they are up to 137.

As to the falling-off in the percentage of marriages to population, it is not due to the greater prudence or coyness or timidity of bachelors or spinsters alone.

> Choose not alone a proper mate
> But proper time to marry.

wrote Cowper. The widowers and widows seem to take this advice more to heart than even the young folks. Since 1876 there are 27 per cent. fewer widowers marrying, according to the 1888 returns, and 31 per cent. fewer widows re-entering the matrimonial state. When their greater caution is taken out of the calculation, it is found that the reduction of the marriage rate is only 12 per cent. A number of divorced people are quite ready to try their luck again; 82 men and 96 women who had been previously divorced were married in 1888. This description of marriage is increasing, but only five divorced men and five divorced women sought partners with similar experience. Marriages at early ages—immature unions, as the Registrar-General calls them—are declining in number. The average age at which bachelor becomes Benedict is a little over 26; the average age of the spinster forsaking the single state is about 25½ years. But averages are misleading. On examining the tables for the actual ages, there are to be found noted at the early age of 14, and in the case of one young lady at 13; there were five boy-marriages at 16. Many more than half the women married in 1888 whose ages are known were wives before or at the age of 21, and not far from half of the men married were husbands at the same age. Five men and three women were "85 and upwards" when they married; fifteen men and three women got married at 80; and eighty-eightmen and nine women courageously entered wedlock at the age of 75, three of the men for the first time. —*Daily News*, Dec. 11th.

The *Pall Mall Gazette*, says:—The unpopularity of marriage continues unabated, and last year was the first in recent times in which, while the price of wheat fell, the marriage rate remained stationary. It is now 14·2 per thousand. The decline in the popularity of matrimony is greatest with those who have already had some experience of wedded life. Between 1876 and 1888 the marriage rate fell 12 per cent. for bachelors and spinsters, 27 per cent. for widowers, 31 per cent. for widows. The drop in the re-marriage of widows, however, is probably due to the glutting of the marriage market with surplus spinsters. The excess of women over men in England and Wales is estimated at 765,000!

FACTS AND EVENTS.

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BERLIN, Dec. 17.—The *Weser Zeitung* announces that a report is in circulation in St. Petersburg that a conspiracy against the Czar has been discovered, and that several officers implicated in the plot have been arrested.

Advices received at Queenstown on the 19th inst. report a most destructive typhoon having swept over the Sea of Japan, causing enormous destruction. Forty vessels were wrecked and 120 lives lost on the Island of Jado, and 75 souls on the coast of Niphot.

MADRID, Dec. 16.—A shock of earthquake was felt at Granada last night. There was great alarm for the moment, and the people rushed in a panic out of the theatre, where a performance was going on at the time. So far as is known at present no damage was done.

A shipping contemporary says the Atlantic lines are trying to arrange a daily service between Liverpool and New York, the National boat starting on Monday, the Guion on Tuesday, the White Star on Wednesday, the Inman on Thursday, the Anchor or State line on Friday, and the Cunard on Saturday.—*Liverpool Daily Post*, Dec. 11.

Considerable stir has been caused in religious circles in New York by the publication of the report of the committee appointed by the New York Presbytery to inquire whether any revision of the Confession of Faith was necessary. The committee recommend, among other changes, that the reference to infant damnation shall be struck out of the Confession.

On Thursday, the 5th inst., Mr. Stanley and Emin Pasha made a triumphant entry into Bagamoyo. At night Emin Pasha met with a serious accident; he walked out of a window and fractured his skull. The German doctors at first considered the injuries fatal, but Dr. Parks held out hopes which later news shows to be well founded, and Emin Pasha is now declared out of danger.

A *Daily News* Canea telegram says that Chakir Pasha is disarming the Christians. On Wednesday, the 11th inst., three mules laden with guns were brought to Canea from the provinces of Kydonia and Kissams. Simultaneously fifteen Christians, and on Wednesday eight more from Apokorona, were brought to Canea in chains. The Cretan chiefs in Athens, it is said, are organizing a general rising in the island.

NATURAL GAS IN UTAH.—At Ogden, Utah, natural gas was, on the 1st of October, discovered at a depth of 63 feet while boring for water. When lighted for the first time, the flame shot up 15 feet, impeded somewhat by an occasional discharge of mud and water. The pressure through an inch and a half pipe is about 60 pounds to the square inch, and has steadily increased, furnishing sufficient gas to light and heat 50 ordinary residences. It is supposed to be a "marginal well," as gas in large volume is seldom reached at depths less than 600 to 1,000 feet. If the active preparations now in progress to prospect the neighborhood for the "basin reservoir" are successful, it is expected, at greater depth, to obtain gas in sufficient quantities to furnish light, heat, and motive power for a large city.—*Scientific American.*

A statement made at a meeting of the Manchester Board of Guardians on Thursday, the 12th inst., has had a remarkable result. It was announced that a pretty winsome child was found some time ago deserted on the Victoria Bridge, over the Irwell, and had been christened "Victoria Bridge," and a hope was expressed that some kind people would adopt the child. During the following day (13th inst.) the clerk to the guardians was surprised by a stream of between seventy and eighty applications for the child, which is between two and three years of age, by persons who were anxious to adopt it. The applications came by letter and by telegraph, and some of them were made in person, and were from all parts of the country, whilst the applicants included merchants, clerks, commission agents, artizans, laborers, &c. Two or three clerks were required to deal with these applications and correspondence.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 23, 1889.

THE SABBATH DAY.

[CONCLUDED FROM PAGE 797.]

THE Scriptural quotations which have been introduced may seem tedious to some, being quite frequent and lengthy; but we know of nothing better to lay before our readers when treating upon the principles of life and salvation, than what the Lord Himself says concerning them, and especially when it is so plainly expressed as in the passage quoted from Ezekiel. We might read it over a number of times with profit. We learn from it that, because the Israelites failed when in the wilderness to keep God's statutes and commandments, particularly the laws relating to the Sabbath, as we readily perceive from the frequent reference thereto, He was on the point of destroying them, and would have done so had it not been that the heathen would have reviled His own name because of the extermination of His chosen people by His own hand. The fury of the Lord was kindled against Israel principally on account of their pollution of His holy day; but instead of inflicting a universal death penalty, which the violated law demanded, He commuted the sentence into the banishment of Israel from the land of their inheritance, and their scattering among all the nations of the earth, giving to the latter power to rule over and oppress them even down to the present day. But this was not all. The law had said that the Sabbath breaker should die, and though the penalty was not openly visited upon the transgressors, yet the Lord "gave them statutes that were not good, and judgments whereby they should not live." Thus was the law vindicated and the penalty paid.

These punishments seem severe, but doubtless a proper appreciation of the sinfulness of Sabbath breaking would modify our views very materially. It has been remarked already that the desecration of the Lord's day is an offense apparently as heinous as the profanation of a temple known to be God's dwelling place; and certainly such a sin is deserving of condign punishment.

We may perceive also from the magnitude of the blessings that are promised to those who observe the Sabbath, how important it is that we should keep it sacred. Great blessings no one would naturally expect to find predicated upon the observance of principles, rules, laws or ordinances which

relatively are unimportant. Now, the prophet, speaking of those that are to be enjoyed by the people who properly observe God's holy day, says:

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (Isa. lvi, 1—7).

Moses is more particular, and writes:

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandment, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright (Lev. xxvi, 2—13).

It cannot be claimed that all these blessings are predicated upon the observance of Sabbath laws *alone;* but we must not forget that they are predicated upon such observance; and, consequently, wherever the Sabbath is not sanctified, the Saints have no claim upon the promises. Its desecration, if no other sin be committed, is sufficient to debar us from a realization of them. In the quotations just given, we observe that there are but two duties specifically noticed; viz., keeping the Sabbath day and reverencing God's sanctuary. The first of these is repeatedly mentioned, and being thus so prominently held up to view in connection with certain blessings, we cannot reasonably infer that the blessings are not specially predicated upon what is thus made so prominent, that is, the keeping of the Sabbath day holy.

There is but one more question that will be presented for consideration at present, and that relates to the perpetuity of the ancient law of God respecting the Sabbath. We may think that the practices of the people of God in ages that are past are not adapted to our present circumstances. With this

in reality we have little or nothing to do, for the moral law has never been repealed. The commandment of the Almighty to keep the Sabbath day holy, stands side by side in the decalogue with the law against murder and theft, and we might just as well try to excuse the commission of the latter crimes upon the plea that circumstances to-day favor such evils more than they did anciently, as to think that our surrounding now, or the practices of mankind in general can palliate or excuse the sin of Sabbath breaking. The law of the Lord, not the inclinations or customs of mankind, is the Saints' guide in faith and practice, and blessed is every one who observes it. B.

AN ENERGETIC WORKER.—From a letter received from Sister M. A. Tippett on the 5th inst., we learn that she is still energetically engaged in distributing the printed word. She apparently allows no suitable opportunity for bringing the principles of the Gospel to the attention of the people, to pass unimproved. When we consider how many individuals have been led into the fold of Christ through reading a "scrap of paper" or a tract that referred to or treated on the great work of God in the latter days, we cannot but think there is a harvest in store for Sister Tippett, which will fill her soul with eternal joys, and overflowing in measure too.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT Alma M. Matthews, of the Welsh Mission, writing under date of December 5th, says: "Our monthly council and priesthood meetings were held on Saturday and Sunday last, November 30th and December 1st. A good spirit prevailed. The reports show that five thousand two hundred tracts were circulated among the people, twelve Books of Mormon and twenty-three copies of the Voice of Warning were sold, besides five Hymn Books and other publications. One baptism was reported. The Elders manifest a desire to do the will of the Lord by bearing their testimonies and distributing the written word among their fellow men. I also desire to be united with them in this good work, and earnestly pray that our heavenly Father will bless us in our labors. There is an increased desire to serve the Lord manifested among the Saints, which their good works testify. We are trying to encourage them to live the lives of Saints, knowing the Lord is willing to bless His children providing they do His will and keep His commandments."

Elder Thomas Alston writes from Preston, Lancashire, December 6th, saying: "Have just returned from attending council meetings at Blackburn, and had a very interesting time. The brethren are all well. We have secured a hall here where we hold meetings, two services every Sabbath. We have commenced to hold Branch priesthood council meetings once a month. The President of the Branch has resigned his position. The priesthood considered a case of apostasy of one Mark Ashcroft, who had informed us we were justified in cutting him off the Church; he was therefore excommunicated. The action of the priesthood was sustained by the Saints at an evening meeting. We have changed our address to 29, St. Ignatius Square, Preston."

CORRESPONDENCE.

New York, Dec. 2, 1889.

President George Teasdale.

Dear Brother,—Better late than never. But owing to the excitement attendant upon my meeting my folks, all else was driven from my memory. I now inform you that we arrived in safety, although all the Elders and Saints suffered a great deal from seasickness, I being the only one aboard that had his sea legs under him; I was perfectly hale and hearty. The officers and crew were uniformly kind and courteous. The Saints left the same day. Mr. Gibson was very kind indeed.

Kind love to all at the office, and with best love and regards to yourself, I am, as ever, your brother in the Gospel,

GEORGE ROMNEY, JR.

London, Dec. 6, 1889.

President George Teasdale.

Dear Brother,—The Elders of this Conference continue in very fair health, and all enjoy the spirit of their missionary calling. The reports as presented in our general Priesthood meeting on Sunday morning, the 1st inst., were of an interesting nature. They showed that 9,409 tracts had been distributed; 15 books loaned, and a variety of other labors performed whereby the message of the everlasting Gospel had been offered to thousands of souls.

The Elders all testify that notwithstanding the fact, that but few are disposed to investigate the principles of truth of which they are possessed, still they feel full of peace and satisfaction, knowing that their labors are accepted by their heavenly Father; and they are in no wise discouraged because of the indifference of their fellow-men to the message that God has sent by the mouths of His prophets and servants to this generation.

The Branches in London are reported by their Presidents as being in a very fair condition, and a good feeling is manifest among the Saints, there being no bickerings or contentions to destroy the peace and good feeling that should always be found among them. Many of the Saints contribute freely for the support of the poor out of the means God has given them; and the sisters, in their Relief Society, do much towards alleviating the distress of the destitute, and are always highly spoken of by those who know best the nature and value of the loving labor they perform. Much substantial aid has also been given us, by those who were able to contribute, for our tract fund, so that our indebtedness in this direction will be entirely cleared off by the remittance on book account sent with this report. Most of the Elders have contributed to the tract fund very generously, and have themselves carried the great bulk of the tracts to the doors of those who have received them. A few of the local Priesthood have labored faithfully in the distribution of the written word, and have found pleasure in their efforts to spread the Gospel.

Elders George J. Farnes and E. J. Longhurst continue to have interesting meetings at their lodgings in Borley, Essex, and have quite a number of people sufficiently interested in the Gospel to attend their meetings, in fact all who attend are strangers, for there is but one member of the Church where they are located. A few of those who are interested come from adjoining villages to hear the Elders speak of the things pertaining to the kingdom of God and the salvation of their souls. As usual, when some commence to seek after truth, the evil one exerts himself, through those who are willing to give way to his influence, to hedge up the way and prevent the honest in heart from investigating the truth. This is the case at the present time in Borley. A professed minister of the Gospel there, having called the attention of his fellow-ministers to the doings of the Elders, who are humbly seeking to sow the seeds of eternal life in the hearts of those who truly love the Lord Jesus Christ, and who believe that they should keep His commandments, sent anti-"Mormon" literature to the ministers and to

some of the people, and has likewise had the following note published in the *Sudbury Free Press*, with the hope, no doubt, that it will result in turning the people away from their investigations and bring the servants of God into disrepute before the people. Here is the note:

"MORMONISM IN SUFFOLK.

"*To the Editor of the Free Press.*

"Sir,—May I make use of your columns to enquire whether the Clergy and Nonconformist Ministers of our neighbourhood are aware that Mormon emissaries are making themselves very busy among us?—I am, yours faithfully, "R. G. PETER.

"Cavendish Rectory, Suffolk,

"October 28, 1889."

These Elders, in reporting their labors, say: "At a place called Cavendish there were two families that were taking quite an interest in our doctrines; but the parson went to them and told them he would have them turned out of their house and have their work taken from them if they entertained us any more." The parson mentioned is the writer of the above note. In return for his evil speaking and actions they sent him some tracts explanatory of the Gospel, and sought to show him wherein he was in error. He will, no doubt, harden his heart against the message sent him by his heavenly Father, and find at the last day that it is "hard to kick against the pricks."

Elders C. W. Symons and D. H. Snarr are laboring with much zeal in the North London and Whitechapel Branches. They meet with a few who are willing to listen to their testimonies, and at the present time some of those to whom they have presented the Gospel appear to be much interested and are earnestly investigating.

A better feeling is reported from the Kent District by Elder Walters. Some of the Saints who have been in the background there of late, now manifest a disposition to wake up and interest themselves in the work of the Lord.

The Elders, I am satisfied, are doing all in their power to magnify their calling, and are laboring in all parts of the Conference with zeal, wisdom and faith for the spreading of eternal truth. What the result will be we are unable to say, but feel satisfied that God will cause the labors of His servants to bring forth fruit to the honor and glory of His name and to the salvation and happiness of His servants.

We hope this will find all well at "42." Your brother in the Gospel,

JOSEPH LEAING.

PROFIT-SHARING WITH WORKMEN.

THE plan of labourers sharing profits with their employers, which about 700 of the workmen of the South Metropolitan Gas Company, who with their comrades are now on strike, were recently stated to have agreed to, is no new thing. Perhaps about the first experiment of the kind was made nearly half a century ago by one Edme Jean Leclaire, a Frenchman, carrying on a very extensive business in house-painting. He drew up a scheme of profit scheming with his *employes*, and at the end of the first year of the departure was enabled to distribute £475 amongst them. From this Leclaire and his workmen mounted to higher things, in forty years from 1842 to 1882, a sum of £133,045 being paid over to the latter as bonus in addition to wages on the usual scale. The plan proved eminently successful, both employer and *employe* benefiting by it. The method of profit-sharing mostly adopted at the present time is that of dividing the money between an annual cash payment and a subscription to a provident fund. Some houses, however, pay all in hard cash. Profit-sharing has not gained much favor in England; it is abroad that it is most practised. There are not more than some two dozen firms in this country who have adopted it. Those that have, however, seem not to have lost thereby. The strike of the men of the South Metropolitan Gas Company,

after the announcement of the adoption of a profit-sharing system by some of them, comes as a rather curious coincidence.—*Liverpool Daily Post.*

DEATH OF ELDER JOHN LYON.

A FAITHFUL VETERAN PASSES TO HIS REST.

It is rare that Death lays his hand upon one who, without special official position in the Church, was so widely known personally or by reputation as Father John Lyon, who departed this life soon after two a.m. yesterday (Thanksgiving Day), November 28th, at his residence in Twentieth Ward, Salt Lake City.

John Lyon was born in Glasgow, Scotland, on the 4th of March, 1803, so that his age at death was 86 years and nearly nine months. He was the son of Thomas and Janet McArthur Lyon, of a somewhat cultured yet hardy stock, such as generally belongs to the race "ayont the Tweed."

The early history of his progenitors is somewhat involved in obscurity, notwithstanding the Scottish methods of continuous registration. In the toils and struggles of early semi or complete orphanage he exhibited that drift towards intellectual pursuits, which was evidently hereditary, although it found none of those opportunities which come from schools; and disposition alone in the midst of grinding poverty enabled the little fellow to acquire from such resources as he could reach, the thirst for learning and advancement. The routine of self-education enabled the untiring worker to achieve quite a literary reputation in early life, the local press publishing many of his original efforts, until finally an engagement upon a local paper gave him that settled literary taste which continued almost up to the close of a long and well-marked life. Like most of his countrymen, young Lyon was early imbued with Presbyterianism; in fact, it was "in the blood," but the discipline and training of newspaper life, then as now, not infrequently led to indifference if not to actual scepticism, in regard to many things deemed religious. The final issue was presented in this case by the preaching of a then famous and zealous Elder of the "Mormon" Church, Wm Gibson. John Lyon had at that time been married to Janet Thomson several years, and a little family was the result, when his acceptance of the Gospel transpired. His baptism took place on the 31st of March, 1844, at Kilmarnock, Ayrshire, and in April following he was ordained an Elder and appointed to preside over the local Branch. Subsequently he was called out as a Traveling Elder. After laboring in that capacity for some time he was appointed President of the Worcestershire (England) Conference. This mission was a trying one for himself and family, for no regular salary fell to them as a preventive against poverty and affliction. This labor continued for three years, during which time three of his children died, and his subsequent release was followed by appointment to preside over the Glasgow Conference in 1852, where he continued one year, and then was released to gather to Utah.

As an interesting fact of the trip, Capt. David Brown and nearly all the crew of the ship *International* were baptized. Brother Lyon and his family left Glasgow February 6th, 1853, and reached Salt Lake City September 6th of the same year. One of his last acts prior to leaving his native land was the donation of his "Poems" to be published for the benefit of the Perpetual Emigration Fund. The book was published in Liverpool in 1853, and thousands of copies are to be found scattered through the homes of Utah. Several hymns in that collection are in continuous use in the congregation of the Saints, being part of the general hymn book of the Church. Three years after his arrival in the valley he married Caroline Holland. Elder Lyon was the father of 13 children by his first wife. Five of these sur-

vive him; and by his second wife he had seven children and these are all living to lament the death of their progenitor, whose death is the first one in the family for near thirty years. His grandchildren number 49 and great-grandchildren living and dead are 51. So that Father Lyon was a practical patriarch, and was indeed ordained to that position and office on the 7th of May, 1872, President Woodruff being voice on that occasion.

Mother Lyon, to whom the deceased was married sixty-four years ago, still survives, although very feeble and partially blind. She is the special charge of her daughter, Mrs. Lillian Staines, whose devotion to her father and mother is a fitting, if not the best possible, illustration of that fidelity and care for parents that is so fully enjoined in that sacred relationship as inculcated in the Gospel of Jesus Christ.

Father Lyon was a trusted man, in all respects, honest, brave, intelligent and full of testimony to the truth; if opportunities outside of, or early poverty and struggle in the Church could have moved him he might have stumbled, but he was steadfast and everywhere reliable. For over thirty years he had charge of the Endowment House; enjoyed his religion and attended his meetings near to the day of his death. Strength, decision and devotion were his characteristics, and his honor and honesty were of almost phenomenal type. His departure, full of years, invokes more satisfaction than regret, for he fought the good fight, he kept the faith, he has finished his course, and he is entitled to his crown.

In the leaving of his aged partners, there seems a suggestion in one of his fugitive verses, unpublished heretofore:

The ship is sailing o'er the sea,
The water seeks the strand,
While I am far removed from thee
I' the unseen spirit land;
We'll meet together yet,
Where the sun shall never set,
With a welcome of your hand
And a love without regret!

MORTALITY FROM SNAKE-BITES IN INDIA.

The mortality from snake-bites is very great. The average loss of life during the last eight years has been 19,880 human beings and 2,100 head of cattle yearly. I regret that I am unable to state how many of these deaths are to be ascribed to the cobra, or each particular snake, as I have been unable to obtain any reliable returns which entered into this special detail. But when conducting an investigation into this subject in India some years ago, I was then able to make out that of 11,416 deaths of human beings in 1869, out of a population of 120,914,283, 2,690 were assigned to cobras, 359 to kraits, the balance being caused by snakes unnamed. This return is of little value, but it indicates what is well-known, that the cobra is by far the most destructive of the venomous snakes of India. Mr. V. Richards, who has investigated the subject closely, says the cobra causes nine-tenths of the human deaths. The snakes which are most destructive to life are probably in the following order:—The cobra, *Naja tripudians;* the krait, *Bungarus cæruleus;* the kuppur, *Echis carinata;* Russell's viper, *Daboia russelli;* the hamadryas, *Ophiophagus elaps;* the Rajsamp, *Bungarus fasciatus.* The hydrophidæ are probably not less dangerous, but they are comparatively rare, and seldom brought in contact with human beings, and thus do not contribute so largely to the death-rate. The number of snakes destroyed in 1887 amounted to 562,221, for which rewards amounting to 37,912 rupees were paid. The table shows in detail the number of human beings and cattle killed by all poisonous snakes together, the number of snakes killed, and the amounts paid for their destruction each year from 1880 to 1887 inclusive:—Number of people killed: 1880, 19,150; 1881, 18,670; 1882, 19,519; 1883, 20,067; 1884, 19,629; 1885, 20,142; 1886, 22,134; 1887, 19,740. Number of cattle killed:

1880, 2,536; 1881, 2,029; 1882, 2,167; 1883, 1,644; 1884, 1,728; 1885, 1,483; 1886, 2,514; 1887, 2,716. Number of snakes killed: 1880, 212,776; 1881, 254,968; 1882, 322,401; 1883, 412,782; 1884, 380,981; 1885, 420,044; 1886, 417,596; 1887, 562,221. Amount of rewards paid: 1880, 11,664 rupees; 1881, 11,996 rupees; 1882, 14,873 rupees; 1883, 22,353 rupees; 1884, 28,551 rupees; 1885, 25,213 rupees; 1886, 25,361 rupees; 1887, 37,912 rupees.—*Sir Joseph Fayrer, in the "Nineteenth Century."*

UTAH NEWS.

(Summarised from Territorial Papers.)

The 20th of November was a happy day for at least fourteen couples who on that date were united in marriage in Manti temple. [Marriage is not a failure amongst the Latter-day Saints.—ED.]

Judge Anderson, of Salt Lake City, has decided that a member of the Church of Jesus Christ of Latter-day Saints is not a fit person to be made a citizen of the United States. [Surely the judge is ambitious to be among a class of intelligences which in the resurrection will awake to shame and everlasting contempt.—ED.]

A FINE MILL.—The Rexburg Milling Company, Idaho, have just got in operation their new flour mill. It is a 3-break and 5-crush roller process, having a guaranteed capacity of seventy-five barrels per twenty-four hours, which output has, however, been considerably exceeded. All the machinery is the latest improved, supplied by the Great Western Manufacturing Co., Leavenworth, Kansas, and fitted up under the able management of Mr. M. Wilson, agent of the firm. The building is a substantial structure, built entirely of a superior rock found in abundance in the vicinity, size 45 x 50 feet and four stories high. Altogether the mill is pronounced by experts one of the finest in the western country.

At Manti City, Utah, on Monday, the 18th Nov., Patriarch Gardner Snow passed quietly away. Father Snow, as everybody called him, was born on the 15th of February, 1793, being at the ripe old age of ninety-six. He became a member of the Church in 1833, and has been an active member ever since till within the last few years, when his advanced age prohibited him from visiting his children and the Saints in general as was his custom when enjoying good health. A large concourse of people assembled in the tabernacle on Wednesday, the 20th, to do homage to the aged veteran, whose spirit has departed to another sphere, there to continue those labors which he nobly performed while on earth. Peace be on his ashes.

Tuesday, Nov. 19th, was the anniversary of the settlement of Manti, which took place forty years ago. In relation to the founding of Manti, Bancroft, in his history of Utah, writes as follows:—"On the 14th of June, 1849, a council was held at Salt Lake City, at which were present a Ute chief named Walker and twelve of his tribe. After the pipe of peace had been passed around, Walker declared himself a friend of the settlers, and asked their sachem to send a party southward to the valley of Sanpete, where they might teach his people how to build and farm. 'Within six moons," answered President Young 'I will send you a company.' In the spring of this year the party sent to explore this valley had already selected the site of the present town of Manti, on a branch of the Sanpete creek, though there was little in the neighborhood to invite the settler; sage brush and rabbit brush, the red man and the coyote being the principal features. The name of Manti